





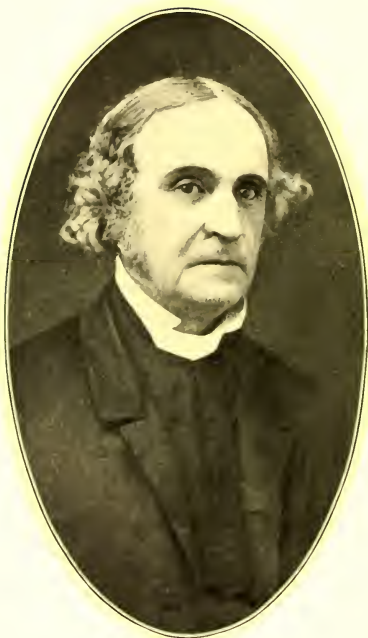
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Rev. Joel Clap, First Rector

IN LOVING REMEMBRANCE OF THE
FOUNDERS OF THE PARISH OF SAINT
JAMES CHURCH IN WOODSTOCK
VERMONT AND OF THOSE BY
WHOSE DEVOTION THEIR WORK
WAS CONTINUED THIS MEMORIAL
IS SET FORTH

1827-1907

THE ELM TREE PRESS



WOODSTOCK VERMONT

*This Edition is limited to Five Hundred Copies,
of which this is Number*

47

Foreword



ON SUNDAY, April 28, in the three hundredth year of English Christianity in America, and the eightieth in the life of St. James Parish, Woodstock, Vermont, there was held the last religious service in the Church edifice consecrated by Bishop Griswold of the Eastern Diocese, September 28th, 1828, and preparations were immediately made for a more permanent building. As a memorial of the past; to mark the work of the Founders; and to show the walls towards which our hearts have ever turned in absence, where our ancestors for two generations met to join in the universal hymn of praise, where we were brought in infancy to join the Church Militant, whence our fore-runners passed to the Church Triumphant; these pages have been assembled.

With tears we dismantled its altar and left this house of our love and our devotion. More imposing

walls may arise, a new and stronger building will no doubt take the place of the old Church, but we who worshipped there are like the "priests and Levites and the chief of the fathers, the old men that saw the first house" in Jerusalem; and as "they wept with a loud voice" when they recalled those walls hallowed by sacred memories, so the tears well up in our eyes and our thoughts ever turn backward with longing for old Saint James, where we learned to love and reverence the Church of our fathers.



Early Charters



IN WRITING the history of St. James it is interesting to note that Vermont is peculiar in being the only one of the original communities which, as a state, was independent of both Great Britain and the United States, with towns chartered by a Churchman, with a reservation in each town so chartered for "a Glebe for the Church of England as by law established," and "for the incorporated Society for the Propagation of the Gospel." In that the Propagation lands remained in the possession of that Society, it is the only state a large part of whose territory has from the beginning been owned by an organization of the Anglican Church, and from which the wing of that Church has never been lifted. The town of Woodstock is also peculiar in having for the head of its first Church family—that of Henry Barlow Brown, Esq., barrister, of St. Andrews, New Brunswick—a niece of

Governor Benning Wentworth, Mary Wentworth Appleton Clapham, who died here, so that mingled with the dust of the town is that of the family of him who gave it its name and charter.

Following his custom, Governor Wentworth, in the charter of the town of Woodstock, dated July 10, 1761, set apart equal shares for a Glebe and a Church society, and also acknowledged that other religious persuasions existed, by reserving an equal share for the first settled minister. In most towns this last share generally fell to one of the denominations,—infrequently to the Church. This spirit of toleration and fairness was met by the usual display of Puritanical bigotry and intolerance. In pre-revolutionary times it was impotent to deprive the Church of its rights. With the overthrow of British rule this bigotry, thinly disguised in Vermont as patriotism, made its last exhibition of intolerance and injustice, forgetting the fact that the great leaders in the Revolution showed to the world that Churchmanship did not prevent men from exhibiting the loftiest examples of patriotism, nor did it prevent Washington from being hailed as "the Father of his Country."

The Episcopate



URING most of this struggle for her property rights the Diocese of Vermont had no episcopal supervision. Bishop Seabury's consecration in Scotland in 1784 and the consecration in England of Bishops White and Provoost in 1787 and of Bishop Madison in 1790 had given the Church in this country not only the succession but a college of Bishops by whom the succession might be handed down. The General Convention of 1789 had adopted a constitution as the basis of union within the Church in this country and for the consecration of future bishops. But so far Vermont had not accepted the constitution nor secured the succession.

The initial convention of the Diocese was held in 1790. At the meeting in 1793 the convention elected as bishop of Vermont the Rev. Edward Bass, who afterwards became bishop of Massachusetts. He accepted the election conditionally upon suitable arrangements

being made for his support, and with the understanding that he would at first give only a portion of his time to Vermont. Before any action could be taken on his letter the Diocese, at a special convention held in Manchester the next February, elected as bishop the Rev. Samuel Peters, D. D., at that time residing in London, living on a pension granted him by the English Government in lieu of property confiscated by the United States at the close of the war. In spite of persistent efforts on the part of the Diocese to secure Dr. Peters' consecration in England, the Archbishop of Canterbury refused, on the ground that the Church in America was fully organized with its own college of Bishops and on the further ground that no proper credentials of Dr. Peters' fitness were at hand. Balked in England, a second attempt to secure his consecration, this time by the "American bishops", was also a failure because, since the Diocese of Vermont had not accepted the Constitution set forth by the General Convention, the bishops would not consecrate a bishop for her.

Vermont made no further effort to get a bishop of her own for a number of years. In 1805 the convention asked Bishop Moore of New York to take the Diocese under his care, or in the words of the resolution told him she wished "to be annexed to his Dio-

cese." This Bishop Moore consented to on the condition that he should not visit the state. Finally in 1810 the Diocese adopted a new constitution, accepted the Constitution of the General Convention, and united with the Churches in Massachusetts, Rhode Island and New Hampshire, in forming the so-called Eastern Diocese, which thus included all of New England excepting Connecticut. Rev. Alexander V. Griswold of Rhode Island was elected bishop of the new Diocese and in 1811 was duly consecrated. From this time our Diocese has had direct episcopal supervision, having had her own bishops since the consecration of Rev. Dr. John Henry Hopkins in 1832.



Religious Life of Woodstock



WE ARE all aware of the intolerance towards adverse religious and secular matters which characterized the people of New England before the nineteenth century. Its dying efforts are seen in the history of Woodstock, as given by Henry Swan Dana, its able historian, and a brief sketch of the religious life of the town must be given if we would understand the reasons for Dr. Gallup's letter to Mr. Clap, given in the appendix.

The "First Church" in the town was never in a secure condition nor did it worship under its own consecrated roof till thirty-four years after its first meeting in 1774. It had seen most of its members form a Baptist body which erected a church edifice. It had through weakness united with that body to secure a place of worship. It saw, finally, its meeting house burn; the Baptist body renounce its articles of faith and practice, and separate into individuals who did not come

into its own organization. It had seen the Baptist body in 1797 strong enough to drive Lorenzo Dow from town when he endeavored to establish Methodism. It had witnessed the formation of strong bodies of Christians and Universalists. Even when under a consecrated roof of its own its life was vexed by conflicts between pastor and people. With individuals thinking more of their own opinions than of adding to the harmony that should obtain in an organization, it is not strange that religious life was at a low ebb. The revivals which took place now and then did not furnish flame sufficient for permanent ardor, and the earnest people of the town, who had its good at heart, looked for something better.

Among these was Dr. Joseph A. Gallup, sprung from a Connecticut family, and the first in the region to inoculate for "kine pox". Later he was to be known as the founder of the Vermont Medical College and its efficient head. The wife of Dr. Gallup was a native of Holland, of good family and high culture. Both were interested in whatever would benefit the town. Just before the war of 1812 there came from St. Andrews, New Brunswick, the family of Henry Barlow Brown, as before noted. This added to the religious elements of the town the leaven of the church, and marks the beginning of the influences that ended

in the formation of St. James Parish. Between 1810 and 1820 General Lyman Mower, Colonel Justus Burdick, Amos Warren, Royal and Darius Blake, and Abraham Stearns became residents and took prominent places in the community.



Organization of the Parish



THESE MEN, among others, felt that the time had come for some action which might mend the irreligion and unrest that marked the community. So in 1825 they began seriously to discuss the condition of religious affairs in order to ascertain whether their individual desires for a change could be brought to an harmonious agreement for something definite. In order to determine the number of those who would unite in endeavoring to secure such a change, a subscription paper that did not in any way effect an organization, but which looked toward the establishment of a Church parish, was circulated and extensively signed. The number of signers was more than sufficient to form a congregation and the wealth and position of the signers, as well as the sums subscribed, guaranteed that it would be successfully financed. As Dr. Gallup had been prominent in the movement, he was authorized at a subscribers' meeting to

approach the proper authorities and have an Episcopal clergyman come and effect a permanent organization. Such a movement in the previous period of intolerance would have been provocative of decided opposition. As was noted in Dr. Gallup's letter to Rev. Joel Clap, "the people in general seem to be more catholic and charitable than on some former occasions." The sequel showed that the statement was true, for party spirit seems to have been laid aside and among the pew holders, or those who contributed to build the edifice, we find the names of those of other denominations who never became members of St. James Parish. Other congregations also, as a body, showed good will towards the movement and Mr. Clap was frequently invited to occupy the pulpit of the Congregational Church.

To resume; Dr. Gallup went to Montpelier to meet Mr. Clap, who was ministering not only in Shelburne but also in this district, but failed to see him. On his return he wrote to him at his residence in Shelburne, under date of October 18th, 1825, as shown in Appendix I, inviting him to come to Woodstock to organize a parish, and suggesting the two Sundays immediately before December 1st. The dates proving suitable, Mr. Clap came to town and preached in the Court House on Sunday, November 20th, 1825. As shown

in the *Observer*, he "preached a lecture" on the following Wednesday, 23d, remaining through the week in consultation with the leaders in the movement. On the following Sunday he again preached in the same place, and to a body fully determined upon their future actions. On the next day, Monday, November 28th, 1825, he met the future members of the parish in the Court House with Articles of Agreement drawn up and ready for signing. These articles and the list of signers are given in Appendix II A. In this manner "The Parish of St. James Church" began its existence. From time to time during the winter, as his duties permitted, Mr. Clap preached either in the Court House or as above stated.

The meeting of November 28th adjourned to January 2d, when a prudential committee was appointed to "superintend the affairs of the society till organization." They made choice of General Lyman Mower, Colonel Amos Warren, and R. Blake. On Easter Monday, March 27th, 1826, the organization was effected by the election of the proper officers, viz: "Dr. Joseph A. Gallup, Mr. R. Blake, wardens; General L. Mower, J. A. Pratt and O. D. Richardson, vestrymen; and John P. Richardson, clerk." Mr. Royal Blake was chosen delegate to the convention, which was to meet at Middlebury in June. A committee was

also appointed to draft By-Laws. This committee reported at a meeting held on the following Friday, 31st, and the laws were adopted. (See Appendix II B.)

All parts of the "records of the Society which relate to its organization" were, at the request of the Rev. Mr. Clap, referred to the Standing Committee of the Diocese, by which they were approved April 18th, 1826. (See Appendix II C.) There seems to have been some informality in the previous articles of agreement as well as the subsequent proceedings so that, probably at the suggestion of the Standing Committee, the articles of agreement after revision were renewed on June 22, 1826, and the By-Laws revised and readopted. (See Appendix II D for changes and new list of signers.) This was after the election of the first Vestry. (See above.) They held office until the next regular election, April 16, 1827. Dr. Gallup was the Moderator of these meetings, and served as senior warden until 1835. A building committee had been appointed in the spring, consisting of Colonel Justus Burdick, John A. Pratt and Abraham Stearns, whom we remember fondly as our senior warden for forty-two years.

The First Building



THE SITE for the edifice was given by Dr. Gallup for the sum of one dollar, to be held solely for the erection and maintenance of a church in the Protestant Episcopal Order, "as long as wood grows and water runs." The financing of the movement was left to the substantial men in the parish, and from the account-book of the building committee we find that General Lyman Mower and John A. Pratt advanced, in about equal proportions, three-fourths of the cost of the edifice. As soon as the organization of the parish was satisfactorily accomplished, plans for the church were drawn, calling for a building with two alleys, the chancel projecting into the body of the square building with three pews on either side facing towards it (see plate); the organ and choir being in a gallery, and the whole heated by a large stove at the right of the door. The recessed chancel and vestry and organ rooms were added subsequently.

In the *Observer* for October, 1826, the committee advertised for bids for "the building of a Church 46 by 62 feet: the walls to be made of stone, 25 feet high, and to be completed in the course of the next season." During the succeeding winter stone was brought from Bridgewater. The site of the building had been a depression permanently filled with water in the early days of the town, and so large that the boys skated thereon in winter. A "potash" had been erected there about the beginning of the century and the spent ashes had been used to fill in the pond to the depth of two feet or more. When, therefore, excavations were begun in the spring of 1827, water and fine glacial sand were encountered, and it was thought to be quicksand, which would not sustain a stone edifice. The surplus stone was therefore sold to be used in building the two houses at the southeast corner of the common, next the library, and the church was constructed of wood. It was finished in time for the first service on Christmas Eve, Dec. 24th, 1827. On the next day the Holy Communion was celebrated for the first time in the church.

On the following New Year's day (1828) an auction of the pews of the church was held to repay the sums advanced, and realized \$4301.12, which was sufficient to place the church free from debt. On



Saint James Church, 1863

September 28, 1828, the building was consecrated by Bishop Griswold. In the *Woodstock Observer* for the following week there appeared a notice of this event, with the following comment on the occasion:—

" It is very pleasing, at least to the true Churchman, to notice the very liberal manner in which this Church is not only built but furnished with everything necessary to the decent celebration of Divine Service,—with Books, Communion Plate, an Organ * and a Bell, and long may it remain not only an evidence of the liberal spirit of its founders, but an ornament and a blessing to the flourishing and growing village in which it is situated. This work we trust has originated in no spirit of hostility or intolerance towards other persuasions in religion, but purely in a desire to enjoy the institutions of Christianity as settled at the Reformation by some of the wisest and best of our English Ancestors, and by the holiest of martyrs upon the model of the most primitive ages of our faith."

* The Communion Plate and Organ were given in 1869 to Holy Trinity Church, Swanton Falls.

Visitations of the Bishop



THE PARISH thus organized and supplied with a church edifice and minister, contained at first very few church people. There could not have been more than two or three communicants as the outset. As Dr. Gallup wrote Mr. Clap in the letter referred to above, the people were without Prayer Books, and so unfamiliar with them that they would need guidance in making the responses. But the men and women who organized St. James Parish were deeply in earnest and they welcomed the Church so readily that when Bishop Griswold came to the parish on the 25th of June of the next year, 1826, he confirmed twelve, who "with several others devoutly united in commemorating that adorable sacrifice which alone can expiate sin and give spiritual life." This was, as the bishop reports, the first time the Communion was celebrated here "according to our mode." He was much gratified with the conditions

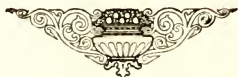
he found in St. James and noted not only the number and character of the people who had organized the parish, but their earnestness and zeal and the "devout attention which they gave to the varied services of the day."

In the records of the Ladies' Sewing Society we find that the first person confirmed at this visitation was Mrs. Nancy Spooner, the mother of Mrs. Robert Barker.

At the bishop's second visitation, September 28, 1828, he not only consecrated the church, as has been already mentioned, but ordained Benjamin Hale, professor of "chymistry" and metallurgy at Dartmouth College, to the Diaconate. It is interesting to note that this ordination was in the afternoon.

At this time Mr. Clap was in charge of the parish at Bethel as well as our own. But it was felt that each parish would be the better for its own rector and efforts were made looking to this arrangement. The bishop, under date of 1830, writes of the desirability of such a plan and says that the two parishes, if they are making efforts to accomplish this, "certainly merit aid from the funds if any can be spared for that purpose." Mr. Clap was persuaded to stay in Woodstock, and on the "21st day of October in the year of our Lord 1831" was duly instituted rector of St.

James Parish by the Rev. Abraham Bronson, acting
as the agent of Bishop Griswold.



Diocesan Growth



MEANWHILE the life of the parish was strong and its growth was marked with vigor. The same conditions seem, in a general way, to be characteristic of the state, for Bishop Griswold says in his report for 1827 that Vermont is the most flourishing part of his Diocese. So greatly had the Church increased that by 1831 it was felt that love for Bishop Griswold must no longer delay the Diocese in obtaining that oversight which he could not possibly give her without neglecting his other districts. So Vermont withdrew from the Eastern Diocese, which soon separated into its original divisions and so ceased to exist as a separate Diocese. Bishop Griswold's comment on Vermont may not prove uninteresting; "I leave it in great prosperity. Eighteen years ago they had one, or at least two, officiating clergymen: now they have twelve or more. Then they had not one church edifice properly their own: now they have

twelve new ones which are consecrated and five or six more which are built or in building. Then, if I recollect aright, they had three organized parishes: in their late Convention twenty-four were represented."



Ladies Charitable Society



WITH the coming of Bishop Hopkins to the Diocese in 1832, a new rector came to St. James. Mr. Clap, after seven years' service, left for Maine; and the Rev. B. C. C. Parker was chosen to succeed him. Perhaps the most significant event of his ministry of seven years, so far as the parish life is concerned, was the formation on June 20, 1835, of the Ladies' Charitable Society. This was an important move from the point of view of the future because by it the ladies were banded together for parish work, and out of it came great gains in every way. For many years they paid a stated sum into the treasury for the support of the rector. Their record books are still in existence and bear witness to their good works and their help to the parish and to the church at large. Many of the major improvements in the church, particularly the purchase of a new organ in 1868 and the changes in the church building

made at that time, were largely rendered possible by their efforts. Through them, too, the parish came into touch with the wider work of the church. Among other entries we find mention of money given to the Greek Mission at Athens and the resolution that "25 doll be forwarded to Bishop Chase for the use of spreading the Gospel in the state of Missouri." This was in the very beginning of the life of the Society. It would be a mistake, however, to think of the Ladies' Charitable Society as merely an organization for raising money, or for ministering to the needy. The Altar was under its care and flowers were secured for its decoration "almost every Sunday in the year." It is difficult to say how early this was done. It is mentioned in the summary of the work of the first fifty years written by Mrs. Hatch. To her pen we owe, too, a series of notes descriptive of the meetings in the early days. The ladies assembled at two o'clock in the afternoon, and sewed diligently until time for supper. Mrs. Parker opened the meetings with extempore prayer and the reading and exposition of a chapter from the New Testament. "During the hours of sewing the most strict discipline was preserved and one lady was required to read aloud from standard writers for the instruction of those that were performing their duty by work." The membership of the Society

embraced all the women of the parish, both the older and the younger ones. At the supper time there was a relaxation of the strict discipline which did not allow a word to be spoken and the ladies, now reinforced by the presence of some of the men, spent a little time in "social converse," after which "all present were required to attend diligently to their work until eight o'clock." It was at this time more especially that the first object of the Society was fulfilled. This was, in the words of the Constitution: "To improve our minds in social and religious information to make us better acquainted with the true principles of our Holy Religion, and to establish within us that peace which the world cannot give nor take away; which we hope to obtain through the merits of our blessed Lord and Saviour who has promised that when two or three meet together in His name, He will be in the midst of them." Accordingly we find Mr. Parker reading to them out of some book which he had "recently from Boston," or that the whole evening was taken up in the discussion of theology, or that Dr. Palmer would tell them of various matters in the world of science. "Both Rev. Mr. Parker and Dr. Palmer were renowned for their very great conversational gifts. The ladies did not talk but listened, while their fingers were never idle." Mrs. Hatch says that at the time of

writing, 1882, few of the original members were living in the parish and tells us that there "is no sewing for money purposes. Some work is done in connection with the auxiliary aid society."





Saint James Church, 1907

Later Years



THE Sunday School was organized in 1828 under the superintendence of Mr. George P. Williams, and the early records call attention to its continued prosperity. During this time Mr. Williams, who afterwards was ordained to the Diaconate in St. James, acted as lay-reader when occasion demanded.

The Rev. Mr. Parker, after being rector of St. James for six and a half years, resigned in May, 1839. A temporary supply was secured in the person of the Rev. John Grigg. This proving an unsatisfactory arrangement, Mr. Clap was recalled from Maine, and in 1840 again became rector of St. James. Financial difficulties seem to have made themselves felt during this time, for we find in 1843 that the Vestry gave consent to Mr. Clap to preach as a Missionary at Springfield and at Proctorsville," as the Parish had not been able to raise a sum sufficient

to pay (him) for supplying the pulpit the whole time for the year." Evidently these conditions did not materially mend, for in November, 1847, Mr. Clap resigned, "influenced" as he says in his letter of resignation, "by the inability of the Parish to raise a salary at all adequate to the support of my family."

Mr. Clap's resignation having been accepted, the Vestry chose as "pastor of this parish" the Rev. Marcellus A. Herrick, who entered upon his duties in December, 1847, becoming rector in 1849. He resigned in 1861 and was followed by the Rev. J. W. McIlwaine, who stayed at St. James until July, 1866. He was followed in 1867 by the Rev. Roger S. Howard. It was during Mr. Howard's rectorship that the changes spoken of above in the church building, together with the new organ, were made possible by the Ladies' Society, and various gifts were given to the parish, among which must be mentioned a new communion service.

It is not necessary to trace in any sort of detail the story of the parish during the last generation. Mr. Howard was followed by the Rev. James O. Drumm, who after nearly a year's service as Deacon was made rector on his ordination to the Priesthood. He stayed but a year longer. This was in 1871. Supplies, or Ministers-in-charge, served the parish until the election

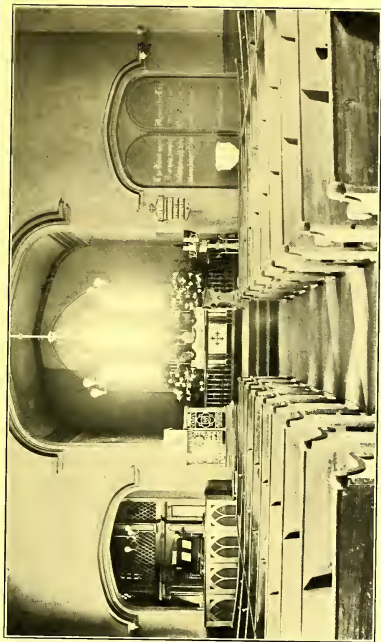
of the Rev. Francis W. Smith in 1877, whose twenty-two years of ministry bring us nearly to the present day. Mr. Smith was followed by the Rev. John D. Ewing, and he by the Rev. Charles H. Wells. During the rectorship of Mr. Wells many memorials were secured for the church and the project of the new building was carried well towards completion. The present rector came January 1 of this year.



The Last Services



ON APRIL 28, 1907, the old church was used for the last time. The Holy Communion was celebrated at half past seven and at half past ten and many "drew near" for their last Communion in the old Church, where they had been baptized and confirmed and in some cases married. After the morning service, addresses suitable to the occasion were made. The rector outlined the early history of the Parish. Mr. C. F. Chapman spoke of what the Church stands for in the family associations of the community and urged that memorials of one kind or another should be placed in the new building to mark and continue these family associations. Mr. W. N. Campbell described the new building and Mr. E. H. Williams, jr., told how St. James came into being and described some of the founders and their work in the community. At five o'clock the last service was held, and at its close the altar was



Saint James, Easter, 1907

dismantled and as the choir left the Church singing:

" The Church's one foundation
Is Jesus Christ Her Lord,"

the hearts of those who for it may be a life-time had worshipped in the dear old building were filled with sorrow that the old walls so full of association had to come down, even though mingling with their sorrow, there was thankfulness that it was but to give place to another house built to the glory of God and the good of His Church.



Appendices

- I. Letter from Dr. Jos. A. Gallup to Rev. Joel Clap.
- II. Articles of Association, By-Laws, Signers of same and Consent of the Standing Committee.
 - A. Articles of Association. November 28, 1825.
 - B. By-Laws, adopted March 31, 1826.
 - C. Consent of the Standing Committee.
 - D. Revised Articles and By-Laws, adopted June 22, 1826.
- III. Lists of Officers.
 - A. Rectors and Ministers.
 - B. Wardens.
 - C. Clerks of the Vestry and Parish and Treasurers.
 - D. Delegates to Diocesan Conventions.
- IV. Statistics.
- V. Resolutions adopted at last service in the old Church.

APPENDIX I

DR. GALLUP TO REV. JOEL CLAP (SHELBURNE).

" Woodstock, Oct. 18, 1825

Mr. Clapp.

Rev^d Sir,

I have just returned from Montpelier where I hoped to have seen you. On my arrival there I was informed that you was probably engaged in business with Bishop Griswold; who I then learned was visiting the Churches in this State.

My object in wishing to see you was, to represent the state of things here in an ecclesiastical point of view, and request some advice. For this purpose in the briefest manner I will remark, that we have one Congregational Society in this, the north parish; we have two other meeting houses only occupied occasionally, however one of them pretty commonly, and both by all sorts of denominations, as Christians, Methodists, Universalists, Baptists, &c: Besides meetings have been held pretty constantly at the Court House in the village by Mr. Hazen, a Christian preacher, and considerable part of the last twelve months by Methodists, but not for some months past. There are several School Houses in the town occupied occasionally.

On former occasions there has been much attention paid to religion, many revivals, but nothing very lately. No particular

fervor is now manifested, and the people in general seem to be more catholic and charitable than on some former occasions. To be more particular, many of the Congregational Society are not so well satisfied with their preacher as they want to be; many of the Christian Society want better satisfaction, and possibly their preacher needs a little pecuniary stimulus. On the whole many are wishing for something different & something better;—for myself I have not very regularly attended any of the meetings for several years; I have been hoping for something better for a long time, and I find this the sentiment of many. I have wished for some of your order to make an attempt here for a long time, but have never been emboldened to think of inviting a preacher until lately. Upon trying the minds of some I found they had the same feelings, &c.

Within a few weeks many have signified in writing, by something like a small subscription, their wishes to learn more of the matter relating to Episcopacy, &c. Many besides have signified their minds individually, one a deacon in the Christian church, & one a class leader of the Methodists. It is supposed by some that more than half of the Congregational Society would attend to hear more about this matter.

Those more immediately engaged have not met together as yet to make any order of procedure, they have some hesitation of the method, & some gone journeys. I have been requested by certain individuals to communicate to you the outlines of the state of things & request your advice,—I meant to have gone to Bethel when you were last there, but it was extremely difficult to leave certain patients, & there was some doubt whether you might not fail of being there. We have not spoken to any preacher, but are desirous of having one visit us;—we might

communicate with Mr. Leonard, but some of us have a predilection for you to visit us first &c., or as soon as it may be convenient: for myself I should think that in about 3 or 4 weeks would be the best time. But as I learn your appointment is at Bethel the 1st Sunday in December, it is probable about the two Sundays previous would be most agreeable to us, and we hope it will answer your convenience if you can come. It would probably be best to spend two Sabbaths in succession at first. Everything is as it were in embryo;—we want advice &c.

I will suggest, if you come, it would be well to have some one or two at least to lead in the responses, as we are all quite unqualified. We shall probably have the privilege of meeting a part of the time in the Court House.

Having made as many allusions as seem to me necessary at present, I shall leave the subject with you, hoping you will think favorable enough of it to make a reply in due time.

With sentiments of respect I am, Dear Sir,

Your most humble Serv^t.

Jos. A. Gallup."

APPENDIX II

ARTICLES OF ASSOCIATION, BY-LAWS AND SIGNERS OF SAME AND CONSENT OF THE STANDING COMMITTEE.

A. Articles of Association, St. James Parish.

We the subscribers, inhabitants of Woodstock and its vicinity, do hereby voluntarily associate and agree to form a Protestant Episcopal Society, by the name of the Parish of St. James Church, in Woodstock, for the purpose of supporting a Minister of the Protestant Episcopal order, according to the 1st Section of an act entitled, "An Act for the support of the gospel, passed Oct. 26, 1797. In witness whereof, we have hereunto severally set our hands. Dated at Woodstock, Nov. 28, 1825. Said support to be raised by subscription.

R. S. Bridge
John S. Gallup
Abraham Stearns
Benjamin F. Mower
Jno. P. Richardson
Royal Blake, Jr.
Thomas Danforth
Edmund S. Hayden
Knight Whitmore
Benj^a Metcalf
James Fisher
Evander Grannis
Asa Jones, jr.

Jos. A. Gallup
Lyman Mower
Justus Burdick
Amos Warren
O. D. Richardson
Lewis F. Gallup
Israel B. Richardson
Cyrus Blake
Loring Richmond
Jonas Cutting
John A. Pratt
John D. Powers
David Watson

George C. Hammond
Robert Henry
John W. Bradley
Luke Parsons
Geo. W. Rice
Chs. Williams
Otis L. Gibson
William Rice
John W. Blodget
Robert Barker
Nathaniel Head
Lewis Darling
Jonathan Weymouth
George Wilder
Jonathan Taylor
Henry Taylor
per order CWms

Aaron Cutting
Marshall Mason, jr.
David A. Winchester
Geo P. Williams
Hiram Tracy
Willard P. Gibson

B. By-laws.

Meeting adjourned to Friday evening, 6 o'clock. Met Friday evening, March 31st, agreeably to adjournment when the Committee for drafting By Laws presented the following code, which was adopted by the Society.

Article 1. The officers of said Society shall be two wardens, three vestrymen and a clerk, who shall be elected annually.

2. The duty of the wardens shall be to assist in the management of the proclial concerns: that of the vestrymen to attend to the prudential concerns of the Society: the clerk shall keep a record of the proceedings of the Meetings.

3. The annual meeting shall be holden on Easter Monday.

4. The clerk shall call a meeting at any time by the request of three or more members of the Society at some convenient place in said Village.

5. All meetings shall be warned by the Clerk, or in his absence by one of the Vestrymen, who shall post a notice of the same in two or more public places in said Village, six days prior to said Meeting.

C. *Consent of the Standing Committee.*

At this meeting (March 31, 1826), the clerk was requested by the Rev. Mr. Clap to furnish him with a copy of those parts of the records of the Society, which relate to its organization, to be presented to the Standing Committee of Vermont for their sanction; which being done was sent to said Committee, and approved. The following is a copy of their approval.

"Bellow's Falls, April 18th 1826.

We the undersigned, the Standing Committee of the State of Vermont, do hereby sanction and approve the above proceedings, as required by the second Canon of the Protestant Episcopal Church in the said State.

Carlton Chase,	}	Standing Committee of Vermont."
Benj. B. Smith,		
Joel Clap,		
Saml. B. Shaw,		

D. *Revised By-laws and List of Signers.*

The articles of association were revised and signed again on June 22, 1826 with the addition of the following clauses: in line 4 after "Minister" add "or Ministers from time to time"; in line 5 after "order" add "in perpetual succession, and to purchase and to hold suitable and convenient real estate for a house of public worship, and for the purpose of erecting and keeping in repair forever a suitable house for public worship."

To the officers prescribed by the By-Laws was added at the same time a collector who "shall collect all monies due or that may be due said society."

The following names appear subscribed to this copy of the Articles of Association and By-Laws.

A. Palmer,	S. W. Thayer, Jr.,
John P. Richardson,	Jos. A. Gallup,
Benjamin F. Mower,	Thomas Danforth,
Lyman Mower,	R. D. Granger,
Asa Jones,	Charles Hopkins,
Evander Grannis,	Jno. F. Shurtleff,
David Watson,	Geo W Rice,
Abraham Stearns,	Ruel Wright,
Royal Blake, Jr.,	Henry Lawrence,
Amos Warren,	Stephen Montague,
John A Pratt,	Thos. McLaughlin,
Jonas Cutting,	Lemuel Hitchcock,
Knight Whitmore,	Sewell L. Gorham,
Justus Burdick,	Alvine Hingham,
Lewis F. Gallup,	Hosea C Paddock,
I. H. Carpenter,	Daniel S. Lockwood,
Joel Eaton,	O. P. Chandler,
David Palmer,	John Pinks,
Marshall Mason, Jr.,	Hull B Witt,
Willard Parker,	Sam'l L. Chase,
Edwin Hutchinson,	Darius Blake.

The first Vestry, elected on Easter Monday, March 27, 1826, at which time the Society moved "to proceed to organization of the society by the choice of the proper officers," was as follows:

Dr. Joseph A. Gallup and Mr. R. Blake, Wardens.

Gen. L. Mower, J. A. Pratt and O. D. Richardson, Vestrymen; and John P. Richardson, Clerk; with Mr. Royal Blake as the Delegate to the Convention to be held in Middlebury in June.

APPENDIX III

A. List of Rectors and Ministers.

Rev. Joel Clap, 1825-1832, 1840-1847

Rev. B. C. C. Parker, 1832-1839

Rev. John Grigg,¹ 1839-1840

Rev. Marcellus A. Herrick,² 1847-1861

Rev. J. W. McIlwaine, 1861-1866

Rev. Roger S. Howard, 1867-1869

Rev. James O. Drumm,³ 1870-1871

Rev. James A. D. Hughes,¹ 1871-1873

Rev. N. G. Allen,¹ 1874-1875

Rev. Francis W. Smith, 1877-1899

Rev. John D. Ewing, 1900-1901

Rev. Charles H. Wells, 1902-1906

Rev. Charles S. Lewis, 1907-

¹ Minister in charge

² Minister in charge, 1847-1849

³ Minister in charge, 1870

B. List of Wardens.

SENIOR WARDENS.

Joseph A. Gallup, 1826-1834

Abraham Stearns, 1835, 1841, 1846-1886

David Palmer, 1836-1838

Amos Warren, 1839

Darius Blake, 1842-1845
G. R. Chapman, 1887, 1888
J. B. Jones, 1889-1901
H. L. Gleason, 1902-1903
W. F. Jones, 1904-

JUNIOR WARDENS.

Royal Blake, 1826-1828
W. P. Gibson, 1829-1830
David Palmer, 1831-1834
Amos Warren, 1835, 1837
Darius Blake, 1836, 1838, 1841, 1846-1849, 1854-1858
Abraham Stearns, 1839, 1843-1845
Joel Eaton, 1842
Henry S. Chase, 1850-1853
G. R. Chapman, 1859-1870, 1872-1880, 1882-1886
J. B. Jones, 1871, 1887, 1888
A. Hatch, 1881
Geo. W. Paul, 1889-1901
C. F. Chapman, 1902-

C. Clerks of the Parish and of the Vestry, and Treasurers.

CLERKS OF THE PARISH.

J. P. Richardson, 1826
Abraham Stearns, 1827-1828
Ch. Williams, 1829
Royal Blake, 1830
Edwin Hutchinson, 1831-1835
O. P. Chandler, 1836, 1838

Samuel Mower, 1837

J. A. Pratt, 1839-1853

Charles Chapman, 1854-1875

F. H. Chapman, 1876-1879

F. W. Wilder, 1880-

CLERKS OF THE VESTRY

J. A. Pratt, 1839-1844

O. P. Chandler, 1845, 1849

H. S. Chase, 1846, 1847, 1850-1853

Charles Chapman, 1854-1858

W. W. Blake, 1859-1864

Charles R. Jaques, 1865-1870

Geo. W. Paul, 1871-1900

J. R. Pember, 1901-1903, 1906-

B. E. Stockwell, 1904, 1905

TREASURERS.

H. B. Witt, 1839-1842

G. R. Chapman, 1843-1845

H. S. Chase, 1846-1850

H. B. Stevens, 1851-1853

Charles Chapman, 1854-1868

G. R. Chapman, 1869, 1870

J. B. Jones, 1871-1900

Charles F. Chapman, 1901-

D. Delegates to Diocesan Conventions.

Royal Blake, 1826, 1827, 1829, 1830, 1832

J. A. Gallup, 1827, 1828, 1829

G. P. Williams, 1828
 J. A. Pratt, 1830, 1833-1835, 1836, 1839-1842
 Mr. Montague, 1831
 Mr. Shurtleff, 1831
 Abraham Stearns, 1831, 1837, 1838, 1844-1846, 1849,
 1853, 1857, 1858
 Edwin Hutchinson, 1831
 Lyman Mower, 1833, 1835, 1836, 1838, 1843, 1857
 Amos Warren, 1833, 1836, 1837
 Samuel Mower, 1833
 David Palmer, 1835, 1838
 O. P. Chandler, 1835, 1841-1845, 1850, 1852, 1861
 Darius Blake, 1836, 1837, 1839-1841, 1843, 1844, 1850-
 1856
 Isaiah H. Carpenter, 1842
 George R. Chapman, 1845-1847, 1849, 1854-1856,
 1859-1889
 Henry S. Chase, 1846
 Joel Eaton, 1850, 1851, 1867, 1869, 1870
 A. Palmer, 1858
 W. W. Blake, 1859, 1860, 1862, 1863
 M. C. Fairbanks, 1863
 Charles Anderson, 1864
 J. B. Jones, 1865, 1866-1868, 1873, 1875-1901
 G. W. Paul, 1872, 1874
 Alvin Hatch, 1880, 1881
 C. F. Chapman, 1890-1907
 W. F. Jones, 1902-1907

NOTE. In the above tables no record is made of 1840,
 when there was no parish meeting, nor of Vestry records prior

to 1839. In the list of Delegates to Conventions only the names of those elected as delegates are given. Substitutes are not included, nor is there any record of those who attended made in the above list.



APPENDIX IV

STATISTICS.

Compiled from Journals of the Diocesan Conventions prior to 1867. Since that date from the Parish Register.

Baptisms, infant.	292
adult.	13
Confirmed,	269
Marriages,	140
Burials,	270
Communicants on list 1826,	14
1836,	49
1869,	65
1907,	84

From 1867 to 1907 there are 255 names on the roll of Communicants. Of these 84 are still on the roll. Fifty-six have died here in Woodstock. The remaining 115 have moved away from the parish, including two recorded as having left the Church.

APPENDIX V

RESOLUTIONS ADOPTED AT THE LAST MEETING IN THE OLD CHURCH.

WHEREAS, the Parish of Saint James Church, Woodstock, Vermont, was organized on March 27, 1826, and proceeded at once to the erection of a suitable Church edifice, which since that day has been the House of God for this Parish;

And Whereas, in the process of time it has become necessary to remove the buiding erected then, and consecrated on September 28, 1828, by Bishop Griswold, and to erect another and more enduring building;

And Whereas, this present Church has been endeared to us, as it was to our fathers, by many precious associations, so that it is with great regret that we contemplate its removal;

THEREFORE, Be it resolved by the Congregation assembled for the Morning Service on this Fourth Sunday after Easter, April 28, 1907, affirming our Faith in God our Father and the Lord Jesus Christ and in the Holy Ghost, that we record our gratitude to Him for all His mercies and blessings bestowed upon us through His Church, and more especially for those that have come to us in Saint James;

And be it resolved further, that we, the descendants of the incorporators of this Parish, re-affirm their love for the Church

"settled upon the model of the most primitive ages of our Faith"
and our loyalty to Her our Mother;

And be it Resolved finally, that these Resolutions be reported to the Parish Meeting to be held on May 6th, prox., that they may be incorporated in the records of the Parish of Saint James Church.



